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Well, what will we talk about tonight?

John Owens: I have been thinking a lot about some kind of blueprint or plan that I should lay down for my work in terms of what I should be doing say for this year or progressively. In other words, is there some way that I could examine myself now and determine what I need for the coming year or for a coming period; that perhaps like building a house, the growth of bring also requires a blueprint. Maybe this kind of thing is not susceptible to analysis.

Mr. Nyland: How about the foundation? If you build a house you have to have a foundation. The foundation is what you are now. Supposing you write a biography of yourself, psychologically, characteristics, tendancies, thoughts and feeling in general, how you spend your time, what you do - so that anyone reading it will say, "Oh, that is John". And then you write another biography of your inner life. And you indicate in that the different things that you really know about yourself and that no one else knows. And if anyome would read it - "Who is this?" Because there are certain conflicts between the way one behaves and the way one really is: The thoughts that you have which you express and the thought that you have and never express or only express to yourself. This is the foundation. This you find out. This is the kind of material I have to work with.

And then you say, "How will it grow into something that I consider an ideal man? What is the possibility for me to become ideal in the sense that I would like still to be myself and more harmonious. So then you write a third biography, a potential one growing out into the actual Joh of let's say fifty or sixty years old. And it has very little to do with position in life and very little with how much money you will make. But to see yourself as a person with an aim regarding the different people around you and who perhaps at that time might still be alive. But, in any evebt, what you are planning to do regarding yourself. And then, when you have that, you compare it with

what are now the possibilities of myself as foundation to grow in that direction.

It is logical that when you write the third biography that it has to be on the basis of consciousness. What would it mean if I were conscious? How would I then be regarding other people? One has already a taste of it because you know very well what it is to be conscious and how you are in such a state; how you then are in relation with anyone; how you really behave from inside out and that that condition probably will previal more or less in the way you have experienced; and see it as a possibility for yourself.

So, it has got to be practiaal. It is not an ideal case that you describe as an ideal man because you have to keep your feet on the ground and you have to grow from your feet on up. So, whatever it is that you could become as a conscious man, the way you want to describe it has to link up with the way you are and theknowledge you have. And when you talk about your inner life, that is, that what you are as describing yourself as a real foundation, that has to be as truthful as you can make it. Now if you have these kind of things you might say written down, you take one of them. You take out of it what at the present time is most logical to follow. And you make a plan. When is your birthday?

John : September 27.

Mr. Nyland: After September you make a certain plan, a very simply one; not overloading it. Every day you say, "I will keep in mind one or two certain thoughts regarding such a possibility to eradicate what is now in the way as an obstacle and to add to it thekind of food that I think is necessary for that kind of growth. On my birthday, I will look back and see what I ought to do for the new year for myself. Keep it as simple as you can and keep it within range. The possibility of wiriting what you might become when you are fifty or sixty is simply to give you

an ideal far enough away towards which you work. Then you become practical again and say, "Today there is this I feel that I am in relation to such and such or in realation to people I work with or in my attitude that I have towards others or the way I take in whatever they impress me with; the thoughts that I have about them - let's say a little over-critical, not being open enoughto what they might mean, a tendancy towards a little withdrawing from them because you know and they cannot tell you anyhow, you already know - altho one says, "Yes, I do not really know." But where will I find it? I will find it myself."

This I call tendancies. I test them. I know that if I grow out that way I will be a little bit monstrous. So, one curbs them. At the present time you have to kill them. You have to go against them. You have to say, "This is a plan; this is it." And then I take that plan apart in so many conditions and say "Eevery day I will remember." So, you put a little paper in your pocket and you put on the top of it, "This is my ideal for today, tomorrow, for the next month." Every day in the morning you take it out. You lookat it and say, "Yes, I remember. Today I will not forget." You put the piece of paper on your heart and say, "God help me." Alright. That is how one makes plans.

Rhoda Goulding: I would like to report, if I may, on a general task on what I have done with a general task that you gave the Wednesday group last week. Since it was a general task, you gave it to every one who was there. At least that was my understading. Two weeks ...

Mr. Nyland: You have to explain it now.

Rhoda: Yes I will, yes I will. Two weeks agd you gave the Wednesday group a general task to talk a half hour off in the morning and to do something speciailconnected with work. But you said that, as I understood, you said that they could do whatever was suitable, whatever they thought would help them best. That was two weeks ago. Last week, the task was a specific one and I will explain it as I understood it. People were to wake up half hour earlier in the morning than they usually do, set the alarm clock and then you were not to get out of bed but to wake up as well as possible and to become con-

aware of oneself and then to project something of oneself up above to the ceiling or, at least, up above. And that was, as well as I could understand it, I. And the person lying is it. I don't remember specifically if there was a definite time. I thought it was for a half an hour.

Mr. Nyland: It is for a certain length of time. And I simply said half an hour because sometimes it is quite difficult, even early in the morning because one already has many thoughts that come up and that would interfere. But even if it is for ten minutes that one could reach this particular separation. It was an exercise in trying to separate something from oneself, projecting it outside as if on the ceiling; and then as if that was looking down on one in the bed as It, and becoming aware of that fact - that it exists - and something that then is aware of the fact of it existing. And it may take some time and it may be quite easy. It depends. Good, you did it?

Rhoda: Yes, I did it every day except Sunday. And it was a very useful task. It was very good for me. And it seemed to fit in very well with the task that you gave the Tuesday group about the month of April, about considering I. In the beginning it was quite difficult. I had not expected really anything one way or the other. It was difficult in the beginning but after that not so difficult. It was possible to have this sense of separation and, as a result, the days were better. They were -?-.

Mr. Nyland: One starts then the day on a much higher level and every once in a while, during the day, you remember that that is what the attempt was in the morning. And that remembering will help you at that moment to bring yourself again up a little bit. So, it means that one extends for a day a certain level which otherwise runs down quite easily. It is propper up here and there at the time when I think about it again. That resignation with the memory of an awareness. the memory of an attempt, a real attempt of trying to find out if such a separation is possible. And when it is experienced as something that is there, that that fact in memory brings back again an awareness and a desire for awareness later in the day. And for that it is good. If it is possible to use it in the sense that one

starts

starts to develop I more, I do not think so. It simply ~~xxxxx~~ and I say it is there. As soon as one has reached it, it is already, it has lost its value because it is not possible to maintain it because I am not active. It goes over into a dream state and very soon thoughts and other feelings come up and they will take over and I cannot maintain this 'as if' position for very long as an experience.

Rhoda: Yes, I certainly discovered that; that I had to keep coming back all the time because I kept losing it. And the actual moments of having that were not too many.

Mr. Nyland: No, it loses its value even to try to continue it because it is then a forcing and the force will engage a mental usage like in ordinary life and it has nothing to do any more with the possibility of separating. The question of I is dependant on the body remaining active in a certain way. And when it is active then there is a possibility of continuing to see it and make I grow by seeing the body. But the activity has to be introduced. The development of I, if that is ones aim, has to be done in ordinary life. And the more ~~xxxx~~ one can become present to whatever one does at that time, the more that I can actually develop out of the material of having to see that what takes place ~~xxxx~~ in activity. I can only grow when it has something to counterbalance it from which the food will come. And the food has to come from the behaviour forms of the physical body and it has to come and it can come from an emotional state of an actual taking place of ~~xxxxxx~~ feeling as energy and it can also come from a mental process of the thoughts taking place in ones brain which again, by being observed can feed I. I has three ways of being fed. But we do not want to talk too much again about the other two until there is a definite relationship between physical body and I. And when I is there, one has quite definitely a ~~xxxxxxxxxx~~ realization of I separated from it and it continues to behave. And in that bahaviour it, you might say, it reflects to I a form of food. It is much more as if I, sending out ehergy, comes back with an olive branch.

Eileen Wright: Mr. Nyland, this past week, in trying to make certain efforts to be awake, I have found that it has been a week of very strong emotional reactions for me. And in reflecting about these reactions, I have come to the conclusion that they have, to a great extent, prevented me or seem to prevent me from making very many efforts. And they seem to effect my desire for work because much time and energy was spent on them. I tried two things. One was to try to see the reactions, the emotional reactions upom my physical body. Now I did for a few seconds happen to be able to see my physicsmaction but it did not last and I found that I feel completely back into the reaction and it kept recurging. The other thing I tried to do was a suggestion that you had made to me about three weeks ago which was to try to pick something of an emotional nature in the sense of being awake. I do not think I really understood that task but I tried these two things. Noe I do not know what position to take about this as far as what to think about it. I do not know whether I should just ... I feel that I should have done more. I felt that it was a week in which these reactions had complete control of me. And yet, on the other hand, I fel t that there should have been a way that I could have brought myself back. I tried to think of bringing myself back as you had told me. And I did not seem to have the means to do it as far as I can determine in evaluating this past week. Yet on the other hand I do not feel that it was right and I feel that something should have been done or could have been done that I just either did not think of or was not aware of. So, for the comingweek I feel that I have to be clear as far as, first of all, how to view a reaction. And this whole question of identification is coming up again; I mean, I am getting cinfused about it again in the sense that there are time that I know what identification is if it is an emotional thing. But the other times when I am not working and when nothing emotional is taking place, I do not know what to call those times or how to view them if you understand what I mean.

Mr. Nyland: Yes, I think so. Identification of course can be applied again to the three centers but usually what we mean by identification kxx has to do with the emotional center. It is something that goes out from one towards the object with which one is identified. The object may be the activity in which one is engaged physically. It may be on account of having a feeling having to do with an object outside of one, being effected or having affection for or being influenced by -??- a positive and negative feeling; and then, of course, the thought process in which one becomes identified with a concept. And very often, dependant then on whatever the concept is, if it is concrete or abstract. When it is concrete it will have to do with the sense organs receiving by means of that what I see, hear or feel, that then I become identified with that kind of an object which I am receiving impressions from. In all cases it is that something of me

goes out to that other part with whoih I am identified. And take a very wimple case. I am identified with something outside of me towards which I have a feeling and by which I am affected, for which I have let's say affection or love or something of that kind and I wish it well.

Mr.Eileen: Mr. Nyland, I think I understand that. I think I can be a little clearer about what I mean now. Say I get up. This is an instance. I get up. I get up with an idea that I am going to be awake from the time that I walk from the bedroom into the kitchen. Now I start making an effort and then, by the time I get to the kitchen, half way there something has happened but I am no longer making an effort and yet I do not know what has happened. I cannot see that any great emotion has taken place that could distrate me or present an obstacle to my effort. And there are lots of those moments. And that is why I am interested in trying to find out or to be aware or to...

Mr. Nyland: Well, in this case identification is not the cause of not being able to work or to keep your attention. It is simply that there is not enough energy or even wish for the attempt. So that immediately when you get up and you take two steps, you already are involved in other thoughts; thought or feeling, whatever it may be, it crowds it out. There is not enough desire. The solution to that particular problem is when you get up and you have that wish to remain present to yourself as you walk to the kitchen, is to go a little slower. Then probably you can match the amount of ehergy with the movement you make. The movements you make will not require as much energy for its own and the result is that there is a possibility of remaining aware while you now walk to the kitchen. If you set out with a firm desire and say, "I am not goint o lose myself in walking to the kitchen" and really that desire is strong enough as a wish, you will hold it. But it is not a question of identification.

Identification is something that is so common and so completely all the time the enemy against work that it is interesting to look at it. And some day I will talk much more about being identified because we use glibly the word 'try not to identify','try to be impartial', and whenever one is emotionally involved, particularly

emotionally, it is utterly impossible. One cannot simply tell oneself with ones mind not to ~~xx~~ have any particular feeling. It is ~~xxxxx~~ idiotic even to try it and to say, "I cannot do it~~x~~ ,or I Ought not to have that kind of feeling and I ought not to be identified" because I am identified and this happens to be the state in which I am. My mind has not command over my feeling whatsoever. It may reason and it may say, "It would be better if I was not identified" and I will remain emotionally involved in the particular thing and I cannot help it because it comes very often from a very good place in myself. And it is part of my life that I express myself in my behaviour with feeling.

So, when I say, "Do not be identified", the question is how can I retain this satisfaction of having a feeling. And I am now talking about the positive part and the negative part is exactly the same because I am involved and I sometimes want to have a negative feeling; I want to be angry; I want to lose myself; I want to be able to tell so and so off and all the rest. If I have any feeling of live like I ad mire or ador or I have a baby and there she is and I cannot help but loving that baby because she needs attention and I am the mother. It is quite logical that I go out to it and do everything possible and think about it and what should I do now and why are you crying. Maybe you are hungry. And it is very nice. When I am ingaged in ordinary life, in ordinary things even, I want to do something quite well. I am already engaged in ~~xxxx~~ myself seeing that it ~~xxx~~ is as it ought to be and I work towards that. I want to make a success of something that I am engaged in; and physically as well as emotionally and intellectually, I go out to that product that I already see in its completion and I am in that you might say lost. That is, I am diverted. I am not lost entirely because I am there. And at any one time I could bring it back again to myself and say, "Yes, now I want

to non identify.

When I now non identify, then I am absolutely free from that. At the same time, I have no feeling. So, what is the solution that one has to see regarding this question of becoming non identified when I want to see something that engages my attention in the form of emotion? I say many times when I could see my body which is effected by the emotion and then takes on a certain characeristic form of behaviour, perhaps regarding that I could become non identified because it is not a direct way to my emotions. It is an indirect way.

Eileen: Mr. Nyland, may I say a little something about this because a question has arisen fo me regarding this. When I have been able to do this and there were some moments two weeks ago which were very strong in the sense of really being able to be aware and stay with it for a longer period, thay should I already be thinking, I want to visualize myself that some day there might be a possibility of having a choice. As I see my life now in certain respects, about reactions especially, which again are caused by looking for results which you just brought up, is there any reason for me yo believe that some day, if I have enough moments of being aware, that I may have a choice about my reactions which I do not have now? Is that the wrong perspective for me to have?

Mr. Nyland: Well, I think it is possible but it is really not relevant at the present time.

Eileen: Well, the only reason I fell that it is relevant is because I could not even bring myself back to a simple thing of sensing because of the strength of this reaction.

Mr. Nyland: It may be - but it has nothing to do with it. You have to have a hope that some day you will be free. It will include of course being free from either reaction or action.

Eileen: But what I mean is that even seeing it physically, even seeing it, that does not take me to the point of having a choice. So, what step must I take?

Mr. NylandL No, the question is not to have a choice as yet. The question is first to see it as it is and leave it alone and not to be identified. When you are in that state of being neutral, then perhaps you could have a choice. But having a choice requires much more even because that means I see and project myself in the future

in what would happen if I had one way or the other. Tnen I would have a choice. So, it requires much more insight of the results from where I am now in the direction I would go if I would choose between one direction or another. It is a different process.

That is whay I say it does not come up as yet. At the prese nt time all that comes up is: Can I be non identified regarding that what I have experienced as an emotional effect on me? Can I, regarding that be neutral? Can I be actually describing that what as taken place without having my emotion take any part in liking at ar disliking it? Or can I even divorce myself, that is, my body from my emotionns? This is really the problem.

When we talk about non identification it means I have to have all of me here without allowing it to go out to something that now effects me emotionally. That is really the problem right now. What after wards can take place, what I can then bex if I accomplish that, that is, if I am aware, if I, by observing, by not identifying and by the realization of the moment of when certain things take place can be present to myself in such a way and reach a level of being, at that moment when I am in a level of being and maintaib it, I will be able to make a choice because then, from that standpoint, I will see whatever is involved in going in one direction or another. But it is quite a different step and surely it is not as yet in the oards when I am trying to non identify.

Eileen: This, in other words, this is not the process of seeing the physical - seeing the emotional physically. You are not talking about that now are you?

Mr. Nyland: I am talking about how to deal with non identification when I find myself identified.

EAleen: The only way I know how to deal with it, Mr. Nyland, is those ways I spoke of. If it is an emotional thing, to try to see the effect on my body of an emotion. This is all I know as far as non identification.

Mr. Nyland: I am trying to tell something, what else could be done besides that.

Eileen: I do not think I understood you, I am sorry.

Mr. Nyland: Yes, because you interrupted me. We have been talking about becoming observant of the physical body as the physical body experiences a state which is a result of an emotional upset or an emotional effect. And that then the body has a certain posture or a form of behaviour which I could observe, but it does not meanx I will continue with my feeling unless I again bring it back from whatever my xxxx body experiences to the feeling center. So that there ought to be another way by which I can keep on remaining identified. That is, fulfill the function that I want to do since it is necessary for my daily life and at the same time that there is something else of me which is not identified with that particular effect. This has to do with the development of I. If I could grow sufficiently that it is no longer identified with it but could look at it, then it can continue to function in any way it wantx.

I hope you undertsnd this because it is xx entirely different from the viewpoint of becoming aware of the physical body as a result of an emotional upset. It simply means that I, being now a little bit more grown and having separated from your body, remains now in a position where it looks at whatever takes place in the physical body. And the physical body, having an emotion, is now actively engaged in a certain form of behaviour which I call, in ordinary life, being identified. And with this, while this identification goes on, there is a possibility that I, separated from the physical body, is now present to that identification. So, I shift the non identification to another basis. It is not the identification with that with which I am involved. I leave xxxxxxxx the involvement in that what U am doxg entirely for what it is , only I become present to it. And the emphasis is now on I being present to it performing whatever is necessary for the body and the emotional center and the intellectual center to do.

So, I find myself in ordinary life involved. I am doing something that I am identified with and I see it. Sometimes I am identified to the extent that every ekese has ceased to exist because my heart has gone out to something that I really want to do and care for. As a result, I have no more attention for anything else and it is very difficult for me at that time to ~~mmkk~~ cut it loose and to make a clean break between my emotion and my physical body. But what I can do is to become present to that what takes place. If I then could see myself, you might say, being identified.

How can I do it? I have to use something that is still possible to be seen objectively. That is, in the process of being identified, I am using my physical body for a certain purpose. I may be the expression on a face, maybe certain movements of hands, it may be a posture, all as a result of a negative emotion which I have experienced. And now I become present to that as if I now participate in that what is taking place as an ordinary naturel affair. But I am present to that. And it is really a form of participation which helps me at that time to take away the identification of myself with it.

What, after all, is thepurpose? To separate I from it. When there is an I, I have no further interest in it as ling as it does not obstruct the possibility of I developing. The reason why we emphasize non identifcation is in order to have the energy available for the~~xxx~~ separation of I because, as long as all my energy goes into being identified, I have nothing left for a separation.

So, how do we overbridge it? I see I am identified. This is already a big thing when I become aware that something in me~~xxx~~ is so ~~xxx~~ completely taken up in what I want to do and stimulated by my feeling, that I see myself being that. And at that moment I now take as it were, coming from I, an energy which accompanies my physical behaviour as it is following its form belonging to to identifdation. I hope you understand that.

I am physically involved in something that has been set going by a feeling. And I see it and I say, "I see it." I say, "Let it". I say, "Allow it". I say, "I allow this". And I now am guiding my physical behaviour but not from the emotional standpoint but as a result of I being interested in that form of behaviour. And I forget for quite some time that it was stimulated in the first place by a feeling.

You see, this is the solution and it is absolutely possible. It is not that one has to remain identified with the feeling. One places next to that what takes place something that becomes interested even in that form of identification. And it is another kind of a step; and it is a step quite separate from what we have been talking about. And it links up observation with participation so that in that particular effort one participates and, because of that, one starts again to observe.

I t will remain theory for you until you start it. When you try it, you will see how much actually could be gained and that you will not fool yourself because the interest that you have in your body preforming is stimulated by the fact that it can be seen and that you are, as it were, helping it to perform that way and something in you says, "I allow this to take place." You understand it Eileen?

Eileen: Yes, Mr. Nyland, I do.

Mr. Nyland: It will help you a gret deal because otherwise you get stuck on trying to separate one from the other. And it is still something that is of course connected with a result that you want. This has nothing to do with the result any more. The result will take care of itself. It will go on in the direction in which it has been started but it is something else that now, as it were, as if it is on the cieling, Rhoda, looks at myself and I say, "Now interesting". Look at my body no behaving that way, caring for this or that, doing this with all the the attention that is necessary and still, something in me says, "But I am not that."

To some extent it is difficult because it requires of course another form of non identification. But that, of course is involved in this question of how to separate something from something else; something that is also my own and that I would like now to go in the direction of development of I and, at that same time, that what continues to exist which is my body with all its functions.

This particular effort, it is as if a factory turns out two products at the same time. It is as if one runs inm two different kind of gears and there is a clutch which you first put in neutral and then you make it that it runs the two gears at the same time. With that force, you divide the energy in going in the ordinary simple way of whatever my ordinary beahviour is, and the other form og energy is direction towards the possibility of I existing.

The effort means that that form of energy is, at that moment of neutrality, changed into a different kind of density. And the difficulty is exactly in that. Theoretically of course it is possible. With my mind it is possible. I can conceive of it. The difficulty is that I do have is the continuation of that kind of effort to keep it, as it were, separated and to feed that what is separated in such a way that it could have a life of its own which has interest in myself.

So, it is a combination again, as you now notice, between what I said about possible development of I. This question of separating, the question of how to ffed I and the question of being aware of a state of affairs which my body recognizes and which all the time will take my up and in which then I is lost - not it. Something is lost. And that is unfortunate because the whole point of work is to feed I and not to lose it. And if I lose I, iy is because I continue to live in the ordinary way and that takes that energy away from the possibility of I being fed.

One comes to oneself by just sitting quietly, at the moment realizing that the body is actively enagaged in something which takes all its energy. And at such a moment it is very much required that I come to

myself and that for one moment I say, "Wait a moment. Here I go again. There it is as usual." I see it now and now I divert it. And I wish to divert it and I want to tell myself constantly that I am identified and I allow myxxx identification to take place. I will not look at it as something I should not have.

The solution to this question of negative emotions and the expression of them is exactly this solution and not the solution to express them. It is the continuation of exactly that what is the body experiencing at a certain time. Let it. When I say,"I walk, I do, I think, I feel", it means that I allow this body to take is own course and to fulfill its function on Earth. I cannot take the body away from Earth as if it already belongs to I. It is utterly impossible to think that I can use it in such a way and convert all the energy that is available for Earth performances as if I am already on a different kind of level, as if I already has grown sufficiently so that I can do away with my body. My body requires absolutely the continuation of its own existence but it is only necessary that it hasxx in relation to that what could exist besides it and paralle to it, the proper attitude and that it allows itself even you might say to be observed.

This is what is meant by being in a relaxed state; that I allow I to see it. There is much more connected with it because if the body once starts to admit the possibility of something else existing besides itself, tha body will xxx then gradually take on a certain form, a certain reaction towards that what issuperioer and what can be ackowledges as superior. And then, under the influence of that superior form, this being used from a higher level, the body will take on a certain form in correspondance with it. And the identification, if it takes away too much energy, will then loosen itself up. It will, in thepresence of that what is growing now as I, take on a certain form of saying,"Will you allow me to do this? I will do it but I will not use as much energy because the energy that I save will

go to you, I."

How can one look at it religiously because it is something for which one has to pray. One is actually at such a time completely in bondage. And one wants to become free and this prison, this door has to be open and something of my has to ~~xxxxxxxxxxxx~~ start opening it; that then, thru the open door I see, as if I is there. To say it a little differently: I allow at a certain time, when I realize that I am so identified that I am unconscious, a real consciousness to enter. And with this, I start to remember myself because then I know that it is not only this identification with my body should be engaged in, but there is something else that also could exist and will allow this body to continue the way it is behaving because I have to continue to perform my task in ordinary life as a man.

But it is as if at a certain time, when I come to that conclusion that I am so unconscious and asleep that I open a little bit of my I and all of a sudden I realize God is there. I do not expect Him. And at first I do not know what to do about it because my tendancy is immediately to cover up and say, "Oh now, I am not doing this; I am not doing that. No God, I am not doing that." And if God at that moment could say, "But continue. Do as you have done. Do not stop because I -?-. Just continue that way. But I allow you." And then maybe God says, "But I love you. I love you to do that."

All forms of life in its ordinary behaviour form then become the object of objectivityt and there is absolutely nothing in ordinary life that is not right to be seen for the purpose for waking up. It is one way by which you will lose all criticism of yourself; and it is the way by which one becomes loose even from that what is now taking place simply because I allow such a thing to take place simply because I am, I have said many times, not living there. And things become, in that sesne, equal and the forms of behaviour, as long as it continues to express it self as a form of life, it is even fed by the influence of the higher force which then makes that form of life, my ordinary body, behave in such a way that it is

in the best relation for the possibibel growth of I. It will then gradually yield to whatever is needed of the body itself with all its little functions and all its little wishes and thoughts and little feelings which it does have and which, of course, it will continue with and which it will still perform in whatever way - but this time in a ray of light. And what will happen when the ray of light, when it is entirely enlightened, that that body, that body in itself will start to grow exactly like a leaf when it is exposed to sun will turn green.

This process that will take place in oneself under the influence of a higher level of being, one must leave this. One must allow it to take place. But realizing in oneself wheer on usually lives, that that is as if as a house - one opens all doors and sindows and lets the sun come in. The openness, the porosity, the relaxation, the willingness, even the willingness with the knowledge that I can continue eating, drinking, sleeping as I was used to but I ackolwedge the presence you might say of a mother.

It is a wonderful feeling that one must have if one were very small. And the realization of when one is very small and opens ones eyes and sees someone who is caring for him. Regarding work, it is exactly that; as if at such a time something in me is alive and it does not know as yet how to grow and it opens its eyes for one moment and then recognizes the possibility of growht. In that, this tremendous feeling that then takes place in one as if one will say, "Yes, I yield to that because I will want to fly to the sun." That wush to grow is then born and from that moment there is a certain hope; there is an equilibrium; there is a wish to continue and also a belief which gradually becomes a certainty that one is on the right road of having a relationship with that what is higher, looking out for that what is lower.

I must never go against certain things that already exist. At most, I can place parallel to it something that will allow such an existence and

then let that kind of great nature takex its course so that my body and the functions of my body will become, because of that influence, more harmonious and I will allow it. But I must not live in my body then. I have to be away from it. I have to be, in that way, free. In that way, non identified; in that way trying to be present to it.

The problem remains the same. I am not saying this because there is an easy way out. It is just as difficult. And the difficulty is that I am constantly drawn again back to whatever my functions are in ordinary life; and I will want to continue because I am still at home there. And when I see, even when I open the windows and the doors, it does not mean that I am ready to leave it because there is as yet not enough for me to move into another kind of a home. And still, the presence of something that gives me hope that I might some day, who knows, after a birthday, maybe when I am forty or fifty or sixty; that at such a time I will have a definite realization that I do not belong to this Earth any longer and, at the same time, I payx Mammon for whatever it is worth.

Again now I am talking religiously. I am talking with an aim one has to have in life; an aim that one must remember; an aim towards which and with which one wants to live and be dedicated to. And that I want to, at times when I realizex when I want to be quiet, when I see myself, when I see whatever I had during the week and day after day how asleep I am, how unconscious and at times that I feel that it ought to be different - and why isn't it different? Why is it that I, as a man, could not see this all the time? Why do I get lost so often? Why should it happen to me that I am so completely identified with the totality of myself, the functions of my body and the all requirements? And why is it so difficult that I at times see quite definitely and I realize it exists and with which I have the experience as if I am lifted out of this world into another kind of a level. At least for a little while I have had a realization of that kind of un ty. I do not understand why I all the time cannot live there and be done with this life, as it were, for good.

It is because I have nit digested my life as yet. I have not eaten it as yet. That is, I have not as yet acknowledged sufficiently its existence. So that I try already to go to God without having done what I should do. My school work is still to remain on Earth. And I must perform that what I do on Earth as well as I can and I have to remember the rule of unity in my life. And that therefore my means of waking up is that I already apply the possibility of what is meant by unity and that then, in my ordinary forms of behaviour, I should try, even if I cannot wake up, I should try to be complete in whatever I do with the three centers united into the kind of activity or feeling or thought. And this, you might say, is the least I can do because it is something that belongs even to ordinary life. And it is a means; it is a stepping stone. It is the connection with a different kind of life that I must live. I say in much a way the unity is the umbilical cord of the Kesdjan Body.

You must try to see it because this I say is religion. This is the way of how ones life ought to become and I must use my daily living for the purpose of satisfying it; to satisfy my conscience and, at the same time, to use it for the purpose of stepping on to that what is now myself towards something that I wish to become. This is, you might say, prayer. It is that I wish God to help me. I wish that I could, out of my life, make that what I, with my mind, sometimes my feeling realize that I am entitled to and that I want really to return to thwtwhat I originally was, where I came from.

And I cannot understand and for a long time I cannot understand why it is so impossible and why it is so difficult and why it is made apparently so difficult. A philosophical answer and all the rest does not help. My mind can be satisfied with it and still I have to face the difficulties day after day of trying to wake up. These attempts have to be made. These attempts must be made regardless of whatever the activity is that I am engaged in. And I have to be perhaps much more quiet at times and much

more make the determination that I want to be all there in whatever I do. In my speech, in a posture, in walking, in a thought even, to combine in a thought the feeling regard ing that what I want to think about and to have with my posture something corresponding; and at such a moment when I am then one, I am quite certain, having already created a facility for fusion, I will then become one and wake up. The uhusuallpass of doing something so complete and so whole will produce that kind of wholesomeness of me.

This is the rule of Objective Morality: To become aware of my duty towards the new forms of existence; that what is Kesdjan as a body, to help maintain it. You see, you think it is your physical body. It is really not. The physical body is only the means for something else to grow. And it is to be used for the purpose of becoming the form in which Kesdjan is formed. You see, we talk again on Tuesday about the necessity of work, the necessity of devotion, the necessity of proving to oneself time and time again the value of work and your wish to continue with it; to have your heart in the right place so that you cannot really live without work; so that when you think about Tuesday and you say, "Do I belong?" that the only critical question is: How will I be twenty years from now? Where will I be? What place will work have, as I now understand it, in my life? Can I conceive of my life without the wish to become aware or the wish to grow or evolve or even will I, after that time, be able to say, "Work has done this for me and it has given me at times an insight and at times a realization of something ekse perhaps existing and also perhaps the possibility that I can have belief that I will not die?" And mayve that at such a time I will say, "Regarding this kind of work, there is no question because I never will lose it. It has already made an indelible mark on me and I am part of it." To the extent that I every once in a while have that realization, it does not mean that I am constantly able to say this day after day. Of course I cannot. And don't let's be foolish about it. But at times there is absolutely no question.

Whenever there is anything of that kind in relation to an absoluteness, then one belongs to Tuesday. So, we talk about your work, your week, your day, you as you are, you as the necessity, all of us to wake up and to do something and to try to keep on doing something regardless of whatever you may be engaged in in your ordinary life and not to be identified with that to such an extent that you cannot even think about the possibility of waking up. And as soon as you can have the thought that then, for all of us, there is the opportunity of becoming aware of that fact and, in that awareness, separating that what is holy from that what is profane.

Maybe we can try. Maybe we can pray. Maybe we can help each other. Maybe we can sit quietly and think about it and maybe we can make up our mind and we can really see the necessity of making something out of oneself a little different so that we really then say, "Yes, I am working. I am really doing my best. I am trying. At least I am on the road to want to. I am trying now. At this moment I am."

When I say I am working, I must then work. Whenever you think, whenever you talk about it, work then. It may occur many times during the day that you happen to think and many times you will not convert it into an activity of work. But pray to God that you will do it as often as you possibly can and that at such times that really you then feel you are discharging a certain function and your responsibility towards Gurdjieff maybe, towards the ideas on general, towards that what you believe is worhhwhile for yourself and what your life should become.

I would almost say it is in your hands; it is in your feet; it is in your heart and it is in your head. It is all there. You can. Believe it. Hope for harmonious life. Wish for God to enter into you. And practise that what you understand regarding trying to be awake and participate in any kind of behaviour from of yourself so tht you are present to that. And, in that way, do and feel and think the way of the Lord.

Good night all of you. I hope you work.